

تحقيق المعرفة

The Wajibaat which
are Necessary to know

[Asl Ad-Deen]

By Abu Muhammad al-Azdi



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اصل الدين وقاعدته

Asl ad-Deen and it's foundation

Translators note: This is the second chapter of the book Tahqiqul Ma'rifah bil Wajibāt al Mutahatimāt, which follows on from "The three fundamental principles".

Kindly note, regarding the terms Asl and Qā'idah, there is not much difference with regards to its meaning and usage in the context of the book under study, just as the author Shaykh Abu Muhammad al-Azdi mentioned, "..and Qā'ida means Asl."

Qā'ida is the basis on which a matter/subject is established, while Asl is a foundation on which other matters are built on and branch out from. Therefore we have used the term 'foundation' as translation for the terms Qā'ida and Asl interchangeably.

Asl ad-Deen and it's foundation

This booklet was found among the works of Shaykh Muhammad bin Abdil Wahhab without a name. It was designated the name, "Asl ad-Deen wa Qawā'idatih, (Asl ad-Deen and its foundation/basis). The author intended to explain the two pillars of the kalimah of tawheed, of Laa ilaha illallāh and this is why he said, (they are two matters).

Although he mentioned a few matters after each point, they are consequential and are subordinate to the two matters (i.e., pillars of the testimony) and are not on the same level, as it will be discussed soon.

However, the purpose here is (to explain) that the fundamental matters, the Asl and the qā'idah/foundation of the Deen are these two matters which he mentioned.

In fact, there is no room for the people of ghuluw to twist the Shaykhs' expression and use them as arguments (to establish) their deviation, just as there is no value of the statements of those who describe the Imam al - Mujaddid with ghuluw because of their poor understanding of his phrases.

*** وكم من عائب قولاً صحيحاً ..
*** وآفته من الفهم السقيم ***

*****And how many have defected a correct statement..**

But the cause was their poor understanding***

His statement: (اصل الدين وقاعدته أمران) Asl ad-Deen and its foundation/basis are made up of two matters: Asl, it's definition was mentioned previously and qā'ida means asl/foundation.

Which means, the foundation of the religion and the essence of the risālah (message) and the meaning on which all the da'wah of the Messengers عليهم السلام was in agreement of are the two great matters which are the two pillars of the Shahadah Laa ilaha illallāh, without which no qawl/statement nor action is valid except by actualizing these two matters. They are ithbāt/affirmation and Nafi/negation, i.e., to negate everything that is worshipped besides Allāh, to be disassociated from shirk and its people, and to affirm Ibādah for Allāh Alone without associating partners to Him in worship.

Abdul Rahman bin Hassan said regarding the statement of the Prophet ﷺ to Mu'ādh (may Allāh be pleased with him), "You will go to the people of the Book. Let the first (matter) you call them towards be the shahādah Laa ilahaillallāh.."), he said, (".. in this there is evidence that tawheed al - Ibādah (i.e., to single out Allāh in worship) is the first wajib/obligation because it is the

basis of the Millah and the foundation of the Deen of Islam, and this is why it was the opening of the da'wah of the Messengers to their nations; to tawheed al - Ibādah: {Worship Allāh; you have no deity other than Him}, i.e., do not worship except Allāh." (Qurra 'Uyūn al- Muwahideen)

And these two (matters) are kufr bit-taghūt/disbelief in the taghūt and Iman billāh/belief in Allāh, as Allah the Most High said, {So whoever disbelieves in ṭāghūt and believes in Allāh has grasped the most trustworthy (unfailing) handhold with no break in it.} [2:256]

Ibn Kathir stated, "Whoever eliminates equals and idols and whatever the shaytan calls towards of Ibādah of anything that is worshipped besides Allah, singles out Allāh and worships Him Alone, and testifies that none has the right to be worshipped except He, {then he has grasped the most trustworthy handhold.} i.e., so he becomes firm in his affair, steadfast upon the best way and the straight Path.. then indeed he has grasped the Deen with the most strongest means and resembled the most trustworthy (unfailing) handhold which in itself is unbreakable, solid, strongly entwined and tied strongly."

So the Imam (may Allāh have mercy on him) - as we pointed out - mentioned in this risālah/work, two matters without which one cannot be a Muslim, and they are the understanding of the kalimah of tawheed (Laa ilaha illallāh). Then he mentioned after each matter, other matters which result from it, or are from its requirements and are (matters which are) necessitated by it but are not from the (same) level itself, (i.e., they follow on from these two matters) like da'wah towards it, Walā and Barā and takfeer.

He said, ("the first" (matter): is the command to worship Allah Alone without associating partners with Him, to urge/advise (the people) to it, to have muwalat/loyalty/alliance for it and to make takfeer of the one who abandons it.

His statement, ("The command to the worship of Allah Alone without associating partners with Him.") : So the Ibadah of Allāh Alone is the rukn/pillar of ithbat from the Shahadah of tawheed 'Laa ilaha illallāh', as Allāh the Most High said, { وَقَضَىٰ رَبُّكَ /And your Lord has decreed}, meaning, He commanded and instructed. {أَلَّا تَعْبُدُوا/ that you worship not}, and this is the meaning of laa ilah/none has the right of worship. {except Him} [Isrā:23], this is the meaning of illallāh/except Allah, and this is the pillar of ithbat.

And every Messenger who was sent by Allāh to his nation, the first matter they commanded them with was to single out Allāh in worship without (associating) any others (as partners), as Allah the Most High said,

{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ}

{And We certainly sent to every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt."}

His statement: ("..and to urge/advise (the people) to it"): i.e., to the Ibādah of Allāh Alone without associating partners with Him. So the one who knows tawheed should not fall short in this, but rather he is obligated to call and encourage (the people) to tawheed and to be patient upon the harm he faces in the da'wah to it, and to advise the people to it, as Allāh informed us regarding those who are excluded from loss, that they are those who {Advised each other to truth and advised each other to patience.} For whoever rises to the call to Allah shall inevitably suffer harm depending on the extent of what he has risen for, so he must be patient when urging towards tawheed because it is a trait of the Prophet ﷺ and his followers, as Allah the Most High said: {Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."} [12:108]

Abu Ja'far ibn Jareer said, "Allāh said - Exalted be His Dhikr - to His Prophet Muhammad ﷺ : {"say"} O Muhammad. {"this"}, i.e., da'wah which I call towards and the way/method upon which I am of calling to the tawheed of Allāh and to be sincere in worship to Him without (associating) deities and idols which results in obedience to Him and to abandon sin which "is my way", i.e., my method and my da'wah. {"I invite to Allāh"} i.e., the Most High Alone, He has no partners. {"With insight"}, i.e., therefore I am certain of my knowledge in it. {"I"} i.e., and those who follow me, testify to my truthfulness and believe in me also call towards it with insight."

Likewise, it has been mentioned in the Sahihayn that the Prophet (ﷺ) said to Ali ibn Tālib (may Allāh be pleased with him), "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for by Allāh, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

His statement, "and muwalāt/Loyalty for it: i.e., for tawheed.

Muwalāt is affection, friendship and support, which is the opposite of enmity. So whoever loves Allāh will love for His sake, and will ally His awliyā/friends and every time the love of Allāh is strengthened in the heart of the servant, the actions which result from it are also strengthened and according to the degree of its completeness, the tawheed of the servant is completed, and weakens according to the weakness (of love for Him).

So it is wajib upon the Muslim to have muwalāt for the awliya of Allāh the Most High and to love them because it is from that which is necessitated by Laa ilaha illallāh and is the Asl from the foundations of Deen.

Indeed Allāh the Most High said: {Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give Zakāh, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.} [5:56]

His statement, ("And to make takfeer of the ones who abandon it"): i.e., (who abandons) tawheed. So the one who doesn't single out Allāh in worship is a kafir and it is wajib upon us to make takfeer of him because Allāh made takfeer of them in His Book and upon the tongue of His Messenger ﷺ, as the Most High said, {Say, "O disbelievers. I do not worship what you worship.} [109: 1-2]

So whoever doesn't make takfeer of him or doubts his kufr is considered as the one who has belied Allāh and is a disbeliever in Him, as will be discussed in the third nullifier from the booklet of nawāqid al Islam/the nullifiers of Islam in sha Allāh.

("We must add here as to not cause confusion, especially with the fitnah of ghuluw on the risev(which is mentioned in the explanation of Abu Bara'a) that there are conditions and preventatives of takfeer which must be taken into consideration before passing the ruling of takeer..")

His statement, "The second (matter): to warn against shirk in the worship of Allah, to be harsh in that, to have enmity for it and to make takfeer of those who commit it."

This means, the second matter upon which the Deen is established is to warn (the people regarding it), and it is a pillar of barā from shirk and its people, and is the pillar of negation of the Shahādah; (Laa ilaha).

And Shirk: (means): a share/a portion. It is said, (shāraktuhu), 'I had a share with him' if you became his partner. He who made shirk (associated partners) with Allah is a mushrik, if he made a partner with Him (والعياذ بالله).

The most comprehensive definition of Shirk is: to make other than Allah equals with Allah in that which is specific to Him.

It has categories and levels which will be mentioned at the relevant place in

sha Allāh.

His statement: ("and to be harsh in that"): i.e., regarding shirk, and to magnify its danger and to explain its ugliness because it is the greatest sin by which Allāh is disobeyed, and is the darkest of oppression and is the most false of all falsehoods, {إِنَّ الشِّرْكَ أَظْلَمُ عَظِيمٌ} /indeed, association [with Him] is great injustice."}

Indeed Allāh said, {O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..} and it is the greatest matter they have been warned against which is the cause of their eternal demise and eternal loss.

Indeed Allāh said to His Prophet, {And warn [O Muḥammad], your closest kindred.}

And it has been reported in the Sahih that he ﷺ left out towards his people and said, "Buy yourselves! I cannot save you from Allah (if you disobey Him)."

The verses and ahādith which mention the harshness and severity of shirk and its people are many.

His statement: (And to have mu'ādat/enmity for it): i.e., for shirk and its people.

Allāh said, {There has already been for you an excellent pattern¹ in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone" - except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allāh. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.} [Mumtahinah:4]

As for enmity for the kuffar and mushrikeen, then know that Allah Subhānahu wa ta'āla has obligated it, (repeatedly) asserted its obligation, forbade muwalāt for them and emphasized this matter so much so, that there is no command in the Book of Allāh which has the most and more clear evidence than this command after the obligation of tawheed and the prohibition of its opposite. (Najāh wal- fakāk 5)

So it is Wajib upon a Muslim to hate the people of shirk and have enmity towards them and be stern against them and to sever (oneself) from them whether they are near or far (relatives); because indeed the true closeness is the closeness of the Deen and not closeness of kinship, for the Muslim, even if he is in a far off land, he is your brother in Deen, and the kafir, even if he is your brother in lineage, he is your enemy in Deen, and it is forbidden upon every Muslim male and female to have muwalat with the kuffar. Rather, it is wajib to take them as enemies and have hatred for them.

For indeed Allāh has negated Iman from those who have affection for the kuffar and love them, as Allah said, {You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers.} [Mujadalah:22]

Therefore, Iman and love of the enemies of Allah cannot be combined. Rather, you will not find the believers, except that they defy those who oppose Allāh and His Messenger, having enmity towards those who have enmity towards Allah and His Messenger.

His statement: ("And to make takfeer upon those who commit it"): i.e., (make takfeer of those) who commit shirk, as mentioned previously. Whoever does not make takfeer of the mushrikeen, or doubts (their kufr), or withholds takfeer of them, is a kafir just like them; as mentioned previously.

الحمد لله الذي بنعمته تتم الصالحات

